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TUTU CONTINUES HIS WITNESS

IN SOUTH AFRICAN STRUGGLE

DPS 88053

NEW YORK (DPS, Mar. 24) -- The Churches of the Anglican Communion began to close ranks anew this week behind the Churches of South Africa and their continuing struggle against the government and the racist system of apartheid. Archbishop Desmond Tutu, Anglican primate of South Africa, has been and remains in the forefront of the resistance.

On Feb. 29 Tutu and a number of other South African Christian leaders -- Reformed and Roman Catholic as well as Anglican -- made a peaceful march to the vicinity of the South African Parliament in Johannesburg to witness and pray, in part for the organizations and individuals who had recently been subjected to new and more severe restrictions on their protest activities by the national government, and to deliver a petition to the State President and Parliament. Tutu and the other leaders were briefly arrested and then released. At that time, Tutu sent out a call to fellow-Anglicans around the world for support in his special ministry to the people of South Africa. The Episcopal Church's Executive Council answered that call with a swift challenge to the US Government to sever formal ties with Pretoria.

On Mar. 21, on the eve of an emergency meeting of the House of Bishops of the Anglican Province of Southern Africa to be convened in Johannesburg, Archbishop of Canterbury Robert Runcie sent a strong message of support and, in response to a request from the African bishops, a personal envoy, Bishop of Lichfield, the Rt. Rev. Keith Sutton, to attend the emergency meeting and show support for the Anglican church in South

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Africa and for Tutu's leadership. "It seems plain to me," Runcie stated, "that the South Africa government are intent upon isolating Archbishop Tutu and other Christian leaders, Catholic and Reformed, from the Churches they represent. I do not believe that they will succeed in this. Christian churches around the world should take every opportunity to show solidarity with brave Christian witness in South Africa."

In his statement, the Archbishop of Canterbury was responding not only to the severe restrictions placed by the South African government on all expressions of opposition; he was also responding to renewed personal attacks on the leadership of Tutu made by South African State President P.W. Botha in an exchange between the two leaders, following the protest march in Johannesburg. The religious leaders had been unable to deliver their petition to Parliament on the occasion of the march. (See pp. 6) Tutu forwarded it to State President Botha with the following brief note: "Dear Mr. State President and Members of Parliament: The leaders of South African churches who attempted to deliver the attached petition yesterday have asked me to ensure that you receive it through the post. We regret the condition of the petition which is a result of a water cannon of the South African Police being used upon the person who was carrying it."

In response to the petition of the church leaders and to Tutu, Botha replied (two weeks later) with a letter attacking both the Primate's personal integrity and the validity of the protest by religious leaders: "...I wish to ask whether it is your considered opinion that the so-called march on Parliament was really necessary, and worthy of the cause and message of Christ and the churches represented by those who were involved, knowing that the actions were illegal?" Botha went on to register his opinion of what the real purpose of the march of the religious leaders might have been: "I am sure you will agree that the whole basis of your action is...seriously in question, and that it was to a large degree planned as a calculated public relations exercise." Botha then linked the stance of Tutu and the other religious leaders as enhancing the goals of "marxist" elements

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in the South African protest movement: "You are no doubt aware that the expressed intention of the revolution planned by the ANC/SACP [African National Congress/South African Communist Party] alliance is to ultimately transform South Africa into an atheistic, marxist state, where freedom of faith and worship will surely be among the first casualties."

On Mar. 22 the House of Bishops of the Anglican Province of Southern Africa did meet in an emergency session, and they were joined by the Archbishop of Canterbury's personal representative, Keith Sutton, Bishop of Lichfield. In a frank and open discussion, the gathered bishops analyzed the intentions of the South African government in its categorical attack on Church protest against government policy and its specific goal of isolating Tutu, both as a leader and as an individual working for his country's freedom. Tutu stated publicly after his arrest on Feb. 29 that it was his duty as a Christian to witness to the truth as he saw it mandated by the Gospels. His brother bishops gave every evidence that they were solidly behind him in the increasingly difficult and dangerous fight that they saw ahead. In a statement issued at the end of their meeting (See pp. 8) the Southern African bishops left no doubt as to where they stood: "We call on our people not to allow the Government and its propaganda to isolate them from their bishops, including the Archbishop. The Gospel is at stake here and not simply the personal reputation of an individual. The time has come for us to stand together as Christians and as Anglicans and to say with one voice, that we will not be deterred by threats and accusation from obeying God who in the last resort has a higher claim on our allegiance than any kings. princes or presidents.

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LANGFORD JOINS UTO;

MENUEZ NAMES DEPUTY

DPS 88054

NEW YORK (DPS, Mar. 24) -- Ntsitki Langford, a program administrator and researcher from Massachusetts, has joined the United Thank Offering Office as grants administrator, and Bruce Woodcock will be moving from the Development Office of the Church Center to become deputy to Mission Operations Senior Executive Barry Menuez.

Langford will develop and supervise the grant application process for the Thank Offering and coordinate relations among the staff, applicants, and granting committee. The United Thank Offering is one of the most broadly-based extrabudgetary programs in the Episcopal Church. It draws more than \$2 million in Thank Offering gifts annually from individuals throughout the Church, and its grants have aided Christian mission in more than 50 countries.

Each year, according to Willeen Smith, coordinator of the UTO, the program is deluged with many more applicants than it has funds to help. "The challenge of developing and communicating an equitable process that is understandable to all and that meets the overall mission needs of the Church has become increasingly critical and Ntsitki's gifts in research and funding administration are welcome resources to the office."

Langford has worked as a scholarship program administrator for an educational opportunity fund and as an underwriter in the insurance industry. She was also involved in an extensive research project documenting experience of recent immigrant students with US public schools. Langford holds a master's degree from the School for International Training in Brattleboro, Vt.

Woodcock has been on the staff of the Church Center Overseas Development Office since 1982, first as assistant planning officer, later as deputy director. He has been interim director since Jane Watkins left the post last fall to take a job in a Washington private development office.

As deputy to Mission Operations senior executive, Woodcock will be involved in coordinating the work and planning for the interunit working groups through which much of the policy and program of the Church is

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integrated. He will be developing office management and support systems for the senior executive, and internal communication among the Church Center staff units. Until a new development director is appointed -- sometime in late Spring -- he will continue oversight of that unit, too.

After graduating from Hobart & William Smith College in 1976, Woodcock spent three years with the Peace Corps, first as a project officer in Sierra Leone and then in a training post in Senegal. After earning a master's degree from the School for International Training in 1980, he returned to Africa as a project director in the Save the Children Foundation, supervising community development in the Sahel region of West Africa.

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**The Petition of South African Religious Leaders
to the State President and Members of
Parliament — February 29, 1988**

DPS 88055

Dear Mr. State President and Members of Parliament:

We, as leaders of a number of South African churches, have come to Parliament today to witness and pray in a time of crisis outside the building in which you make important decisions affecting the lives of millions of South Africans who belong to our churches. In terms of the principles of non-violent direct action, we informed the Government of our intentions before coming here. Once we have completed our act of worship outside where you work, we intend returning to St. George's Cathedral.

We are deeply distressed at, and protest to you in the strongest of terms at, the restrictions which were placed last week on the activities of seventeen of our people's organizations, on the Congress of South African Trade Unions and on 18 of our leaders.

We believe that the Government in its actions over recent years, but especially by last weeks action, has chosen a path for the future which will lead to violence, bloodshed and instability. By imposing such drastic restrictions on organizations which have campaigned peacefully for the end of apartheid, you have removed nearly all effective means open to our people to work for true change by non-violent means. Only yesterday one of our number pleaded publically with our people not to react to your measure by resorting to violence, but if some of our people turn to violence you must take the responsibility.

We are particularly horrified at the restrictions you have placed on people and organizations who have been in the forefront of the struggle to bring peace to the strife-torn areas of Pietermaritzburg and KTC in Cape Town. Mr. Archie Gumeda, Mr Willie Hofmeyer and Mrs Albertina Sisulu are just a few of many people who are now banned from working for peace. Your actions indicate to us that those of you in government have decided that only violence will keep you in power, that you have chosen the "military option" for our country. It appears to us you are encouraging the growth of black surrogate forces to split the black community and to smash effective opposition to apartheid, moreover that you are trying to ensure as far as possible that it is the blood of black people, and not of white people, that is spilled in your struggle to hold onto power.

We regard your restrictions not only as an attack on democratic activity in South Africa but as a blow directed at the heart of the Church's mission in South Africa. The activities which have been prohibited are central to the proclamation of the Gospel in our country and we must make it clear that, no matter what the consequences, we will explore every possible avenue for continuing the activities which you have prohibited other bodies

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from undertaking. We will not be stopped from campaigning for the release of political leaders to negotiate the transfer of power to all the people of our country, from commemorating significant events in the life of our nation, from commemorating those who have died in what you call "riots" or from calling on the international community to apply pressure to force you to the negotiating table.

Last week many of us issued a statement in which we addressed primarily the oppressed people of our land, for we believe it is they who will decide in the final analysis when apartheid is going to be abolished. We urged them to intensify the struggle for justice and peace and we encouraged them not to lose hope, for victory against evil in this world is guaranteed by our Lord.

Our message applies also to you. Your position is becoming untenable. Your fellow South Africans want nothing more than to live in a just and peaceful country and we urge you -- without too much hope of being heard -- to turn from the path you have chosen. If those of you in government persist with your current policies, then we urge those of you out of government to withdraw from white politics and to join the real struggle for democracy.

We urge you to take the following immediate action: --

- Lift last week's restrictions and end the State of Emergency;
- Unban political organizations, release and remove restrictions on our political leaders, allow exiles to return and free all detainees;
- Enter negotiations for a dispensation in which all of us can live together in peace, freedom and justice.

We have not undertaken this action lightly. We have no desire to be martyrs. However, the Gospel leaves us no choice but to seek ways of witnessing effectively and clearly to the values of our Lord and Savior Jesus Christ and you give us virtually no other effective and peaceful means of doing so.

God bless you.

STATEMENT ISSUED BY BISHOPS OF THE CHURCH OF THE PROVINCE OF SOUTHERN AFRICA,
GATHERED AT KEMPTON PARK ON MARCH 22, 1988

DPS 88056

We, the bishops of the Church of the Province of Southern Africa, today held a special meeting to discuss the implications of the recent attacks that have been made on church leaders, including our Metropolitan Archbishop, the Most Rev. Desmond Tutu.

We shared with Archbishop Desmond his recent experiences, we celebrated Eucharist with him during the day and, after he left the meeting, we agreed upon the following statement:

We believe it is extraordinary that in a country whose rulers claim a democratic heritage, the current tensions between Government and Church should have their roots in the simple and harmless act of trying to present a petition to Parliament and the head of state. The 25 church leaders from an unprecedented range of denominations who processed from St. George's Cathedral on Feb. 29 were trying to convey the deep hurt felt by millions of Christians at the South African Government's action in restricting the activities of 18 organizations and leaders. We associate ourselves with those 25 leaders. The Government, in imposing the restrictions, is driving this beloved country closer to civil war, rendering powerless leaders who are committed to peaceful change.

The Government's intolerance of normal democratic processes, reflected in the breaking up of the procession on Feb. 29, has now emerged in the State President's treatment of our Metropolitan and in his warning to Archbishop Desmond that he is "looking for trouble", to use the State President's words.

We must state as clearly and as responsibly as we can that when the government picks out for attack individual church leaders for their witness to the Gospel, as it has in Archbishop Desmond's case, it attacks the Church. Archbishop Desmond is our father in God, who belongs to us as we belong to him. When you touch our father in God, you touch the children of God. We shall not allow the Government to isolate him. We recognize that Christian leaders hold differing opinions on some issues, but we defend absolutely the right of all to witness to the Gospel in their differing situations without being subjected to threats, whether actual or implied. We are deeply distressed at, and take grave offence at, the cavalier way in which the State President treated our Metropolitan in his recent interview on Mar. 18. We offer Archbishop Desmond our loyalty and support.

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In particular we question the right of the State President to arrogate to himself, as we believe he has done, the right to define what is spiritual or to decide what is valid Christian witness. We find it untenable that he should tell Archbishop Desmond or any other Christian that the Church should not "bring its spiritual power into secular power-play". The Church has a spiritual responsibility not only to individual Christians but to the lives of nations and we shall endeavor to meet that responsibility. The whole of people's lives and of the lives of nations is subject to God's will and judgment. We will not be deflected from our task of testing everything in society against the Word of God and the teaching of the Church and we will continue to denounce evil, including the evil of apartheid, wherever we see it.

The State President would have it that South Africans must choose between the Government's program and atheistic marxism. We reject his definition of the choice and we reaffirm our commitment to a just, democratic and sharing society reflecting the values of the Kingdom of God.

We call on our people not to allow the Government and its propaganda to isolate them from their bishops, including the Archbishop. The Gospel is at stake here and not simply the personal reputation of an individual. The time has come for us to stand together as Christians and as Anglicans and to say with one voice, that we will not be deterred by threats and accusations from obeying God who in the last resort has a higher claim to our allegiance than any kings, princes or presidents.

We call on our people and other Christians to pray earnestly for our Archbishop, that he may continue to know the strength, power and discernment of God's love; and to pray also for the State President that he, and those in authority with him, may discern the power of truth and justice and turn from their present course which can lead only to disaster for the country we love.

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NOTES TO EDITORS

General Convention Photo Contest

The art department of the Episcopal Church Center is re-issuing a challenge. Do you have or can you take a photograph that will illustrate the essence of one or more of the eight mission imperatives that the Presiding Bishop and Executive Council have agreed contain the irreducible minimum of the Church's Mission?

Art Director Rochelle Arthur and the planning committee for the Church Center Exhibit Area are sponsoring a contest to select the best photo illustrations of the Imperatives. Blow-ups of the winning entries will be a major design element at the Center Exhibit which will be seen by all who come to Cobo Hall for the General Convention.

Entrants can be black & white or color, slides or prints, but the original slide or negative must be available for reproduction and all submissions become the property of the art department. All entries must be submitted by May 1, 1988. Send submissions to Rochelle Arthur, Office of Communication, Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

Prizes will be awarded.

The Imperatives are:

- I Inspire others by serving them and leading them to seek, follow, and serve Jesus Christ through membership in his Church.
- II Develop and promote educational systems and resources which support the ministry of the people of God.
- III Strengthen and affirm the partnership of the Episcopal Church within the Anglican Communion in proclaiming and serving God's Kingdom throughout the world.
- IV Communicate in a compelling way the work of the Church in response to the Gospel.

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V Strive for justice and peace among all people and respect the dignity of every human being.

VI Act in faithful stewardship in response to the biblical teaching of the right use of God's creation.

VII Support individuals and families in their struggle for wholeness by knowing and living the values of the Gospel.

VIII Commit ourselves to the unity of the Church and of all God's people.

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JANETTE PIERCE MEMORIAL

Janette Pierce's spirit was gentle and strong. She lived her theology, and biblical understanding of justice led her to work for the empowerment of individuals -- whether neighbors or friends, as well as groups -- oppressed, poor, God's own.

As a person who saw herself, and was seen by others, as a pilgrim along the way, Jan was committed to the joy and to the zest and to the test of the Christian journey.

She had a way of translating "concepts" into action in her life and her work. And as a communicator she knew that what mattered was not just words and images, but truly caring about people and making a difference in their lives.

The gift of the Episcopal Communicators to support in her name a third-world woman's presence at the Anglican Center for Women at the 1988 Lambeth Conference, is intended to honor her by expressing that concrete caring and biblical love-in-action which exemplified her life.

We ask you to join with us in making this tribute possible.

For further information, contact: Barbara Braver at (617) 281-1412. Contributions can be sent directly to the treasurer of Episcopal Communicators, the Rev. J. R. McDowell, the Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, VA 23505.

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